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P R O C E E D I N G S.

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**Princeton, October 15th and 16th, 1862.**  
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Pursuant to adjournment, the Society convened for its Semi-annual Meeting on Wednesday, October 15th, 1862, at 3 o'clock, p.m., in the Library room of the College of New Jersey, at Princeton, N.J.

In the absence of the President, who was understood to be upon his way home from Europe, the chair was taken by Dr. Beck, of Cambridge, the only Vice-President present. Prof. J. Hadley, of New Haven, was appointed Recording Secretary *pro tempore*.

The Committee of Arrangements gave notice of their proposed plan of proceedings for the meeting: namely, that the Society should adjourn at about 6 o'clock, to meet again at 9 o'clock on the morning of the next day, and should accept an invitation from Prof. Green to a social gathering at his house in the evening. The proposal was accepted, and the sessions ordered accordingly.

From the Directors was reported a recommendation that, in view of the disturbed state of the country and consequent straitening of the means of many of the members, and also because the publication of the half-volume of the Journal for 1861-62 had been so long delayed that it would not be possible to issue another before the end of the current fiscal year, the collection of the annual assessment for the year be omitted. The proposition was briefly discussed, and, upon motion, adopted, and the Society voted not to exact of its members the regular contribution for 1862-63.

The following gentlemen, elected at the last meeting, were announced as having become Corporate Members:

Prof. James M. Hoppin, of New Haven.
Rev. T. Starr King, of San Francisco, Cal.
Rev. Charles P. Krauth, D.D., of Philadelphia.
Prof. Andrew P. Peabody, D.D., of Cambridge.

Other gentlemen, proposed by the Directors, were by ballot duly elected to membership; among them, as Corresponding Member,

Rev. Isidore Loewenthal, Missionary at Peshawur, N.W. India.

The Committee of Publication reported that the completion of the part of the Journal now due to the members had been delayed by the difficult nature of the matter in hand longer than was anticipated, but that its appearance would be deferred but a few weeks.

The Corresponding Secretary presented his budget, and read two brief communications which had been sent to him for presentation to the meeting. One of these was by Mr. George L. Ditson, of Burlington, Vt., upon the significance of the Semitic letter *aleph*; the other was by Mr. Pliny E. Chase, of Philadelphia, on the radical etymology of the words *love* and *friend*.

The following communications were then offered :

1. On the Aspirate Mutes of the Primitive Indo-European Language,
by Prof. James Hadley, of New Haven.

The paper began with an examination of the aspirate letters in the various branches of the Indo-European family. The Sanskrit *ph, bh, th, dh*, etc., are now sounded in India as *p, b, t, d*, etc., followed by a distinctly audible *h*. That the *h* was prominent in the ancient sounds is proved by the fact that they often passed into it, losing their mute element. This fact seems fatal to the recently expressed opinion of Lepsius, that Skr. *ph, th, kh* were not more strongly aspirated than English and German *p, t, k*. It was shown that the Greek *φ, θ, χ* must have been originally sounded like Skr. *ph, th, kh*; and that they probably kept those sounds down to the Christian era, or even later; though it is not easy to understand how *φ* and *χ* could be thus sounded before *θ*. Etymologically, *φ, θ, χ* correspond to Skr. *bh, dh, gh*, and Lat. *b, d, g*; but, at the beginning of a word, the Latin has *h* for *χ*, and *f* for *φ* and sometimes for *θ*. The Letto-Slavic languages are without aspirate mutes, and those of the Germanic and Celtic tongues are of secondary origin: all these have *b, d, g* in place of Gr. *φ, θ, χ*, and Skr. *bh, dh, gh*. Yet the Germanic languages show by their *Lautverschiebung* that the sounds so represented were primatively distinguished from the unaspirete mutes, both surd and sonant. The question then arises whether the aspirates of the original language were surd, like Gr. *φ, θ, χ*, or sonant, like Skr. *bh, dh, gh*. The latter is made probable by the fact that they are represented by sonant letters in nearly all branches of the Indo-European family. This opinion, adopted by Curtius, Bopp, and Schleicher, has been lately impugned by Kuhn. His argument that a change from *bh* to *ph* (in Gr. *φ*) is improbable, as being from weaker to stronger, has little force, since such changes are not uncommon: in the Gothic and the Modern Armenian, for example, every original *b* has become *p*. And besides, *ph* is certainly easier of utterance than *bh*, which combines surd and sonant elements. The argument that, where new aspirates have been developed in the Indo-European languages, the beginning has been made with surd aspirates, has greater weight: although it is not true, as Kuhn appears to suppose, that the sonant aspirates of the Celtic have been developed out of the surd. His remaining argument is founded on the fact that in some cases the Gr. *φ, θ, χ* correspond to the surd aspirates of the Sanskrit: but it is not yet clear that this correspondence may not be fairly attributed, either to occasional anomaly, or to independent development of aspirates out of *tenuis*. It therefore still remains probable that the primitive aspirates were sonant, or *bh, dh*, and *gh*.

2. On the Internal History of the Authorized English Version of the Bible, by Rev. C. P. Krauth, of Philadelphia.

Dr. Krauth simply sketched out, in his present communication, the main features of the work he had undertaken upon the English versions of the Scriptures. He described in their chronological order the different translations made after that of Wickliff, and showed the close relation subsisting between them, each being founded upon its predecessors, and all of them owing much more than was generally supposed to the German version of Luther; so that the language of our authorized Bible contains elements from them all. He called attention to the many valuable results derivable from their comparison, as regards not only the sources and history of the familiar text, but also the character and progress of early English Oriental scholarship, and the history of the English tongue.

3. Remarks upon the Use of the Roman Character in writing and printing the Modern Languages of India, by Rev. J. H. Morrison, D.D., Missionary in N. W. India.

Dr. Morrison laid before the meeting (in part, as gifts from himself to the Society's Library) several works bearing on this subject, either as containing records of the controversy respecting it in India, or as illustrating the practically accomplished romanization of some of the dialects. He gave a brief history of the movement, from its inception, and presented the main arguments which had been employed in support of the relinquishment of the native alphabets, and the adoption in their place of one modelled upon our own: these arguments being chiefly the vastly

increased correctness, compactness, and cheapness of printing, the augmented intelligibility of the text, the greater ease of acquisition, both by natives and foreigners, the encouragement and aid it would furnish the natives toward acquiring English, its influence in helping to break down the distinctions of race, etc. On some of the points referred to, carefully prepared statistics were given. The obstacles which had impeded the progress of the movement, both with English and natives, were also explained, and it was stated to have gained steadily in strength and favor, and to have obtained the approval and support of many who at first opposed it most strongly; it was now spreading even in Southern India, where, until quite recently, the subject had not been at all agitated. A large number of works, in many dialects, had been published in Roman characters, and their use was rapidly extending.

The sessions of the Society were resumed on Thursday morning, and continued through the day, with an hour's intermission at noon. The following additional communications were presented:

4. On the Ethnology of the Tribes of Southern Africa, by Rev. Lewis Grout, lately Missionary at Umsunduzi, Port Natal.

Mr. Grout had brought with him to the meeting the manuscript of a work on Southern Africa, in which were embodied the fruits of his observation and study during his residence of fifteen years in that country, and of which the publication may be looked for as soon as the times allow. He read from it, by request, one or two chapters, which treated of the ethnology of the country, and especially of the origin and affinities of the family to which the Zulu tribes belong, or the Zingian family, as he preferred to call it. He said that Dr. Bleek's recent investigations had convinced him that there was a genetic connection between the Coptic or Egyptian race on the north, and the Hottentots of the south, and he supposed that a portion of the North-African people had been detached from the rest by the intrusion of other races, and driven forward from point to point until it had reached its present southern position.

Questions from some of the members present drew out from Mr. Grout farther information respecting the Zulus.

5. The Teachings of the Vedic Prātiçākhyas with respect to the Theory of Accent, and the Pronunciation of Groups of Consonants, by Prof. W. D. Whitney, of New Haven.

These two subjects, Prof. Whitney said, he had had occasion recently to work out more fully than any one, to his knowledge, had hitherto done, in the notes to the Atharva-Veda Prātiçākhya, now on the eve of appearing in the Society's Journal; and they were brought forward as fairly illustrating the character of the ancient Hindu phonetic science—the most ancient which the history of philology has to show, and superior to any, except the latest European, both in the nicety of its observation and the subtlety of its distinctions; illustrating, also, the tendency which it exhibited to over-refinement, and to exaggeration of subordinate, accidental, or doubtful elements of articulation, which converted it, in no small degree, into a prescriptive instead of a descriptive science.

A discussion of some length, in which many of the members present took part, followed, with respect to the modes of reading or reciting written and memorized texts practised among Eastern nations, and among the ancient Greeks; as also respecting the character of the Sanskrit as a language reduced to its present form by long and rigid grammatical culture, and as wanting the naturalness and freedom of a proper vernacular.

6. An Account of Dillmann's Ethiopic Grammar, with some Remarks respecting the Ancient Ethiopic Language, by Prof. W. H. Green, D.D., of Princeton.

Prof. Green began with an account of what had been done in Europe for the elucidation of the ancient Semitic dialect known as the Ge'z or Ethiopic; it was, in his opinion, much less than the importance and interest of the subject called for,

neither grammar nor dictionary having appeared since the imperfect, though very creditable, works of Ludolf (about A.D. 1700). He passed to a description of the Ethiopic labors of Prof. Dillmann, of Kiel, who had begun a critical edition of the Ethiopic version of the Bible, had prepared a grammar, and had just now published the first half of a large and comprehensive lexicon of the language. He then took up more particularly an examination of the grammar. By way of introduction, he discussed at some length the question whether the profoundly theoretical method, adopted by Ewald and his pupil Dillmann, of setting forth grammatical material, or the more empirical one usually followed by other grammarians, was to be preferred; and he came to the conclusion that while the former had its advantages, and presented the facts of a language in a form which a scholar deeply versed in it would seek to give them in his own mind, the other had such a great and obvious practical superiority as a help to the student that it must be allowed to be decidedly the better of the two. After an account of the work to which he awarded high praise as a complete and trustworthy manual of the language, he went on to give, as derived from it, a characterization of the language itself. Its relation to the other Semitic dialects, and especially to the Arabic, which was shown to be its next of kin, although not its parent, was set forth and illustrated. Finally, the striking peculiarities of its alphabet, as compared with those of the Semitic languages in general, in respect to the form of the letters, their arrangement, the direction of writing, the mode of designation of the vowels, etc., were described, and the different theories which had been formed to account for them were stated and criticized.

7. Illustrations of the Manners, Customs, and Scenery of the Turkish Empire, by Rev. H. J. Van Lennep, Missionary in Turkey.

This communication consisted of a series of extracts from a work which Mr. Van Lennep, after a residence of about twenty years in the East, had been preparing during his vacation and temporary sojourn in this country for the benefit of his health, with the intention of bringing as vividly as possible before the eyes and minds of the Occidentals the characteristic features of Oriental life and character, both in general, and as distinctively belonging to the different nationalities collected under the sceptre of the Sultan. The work is now publishing by subscription. It is to be illustrated by elegant colored lithographs of large size, of which a specimen was shown to the members present. The passages read related to a variety of subjects, and illustrated the manners and customs of the different classes of the Turkish population. The last extract characterized the Oriental music, and described a contest in improvisation between a local and a wandering poet and singer which Mr. Van Lennep had witnessed.

8. Translations of Bulgarian Popular Poetry, by Prof. E. Riggs, D.D., of Constantinople: read by Prof. Hadley, of New Haven.

The songs of which Dr. Riggs had sent translations were selected from a collection of more than six hundred pieces, all professedly taken from the mouths of illiterate common people, and forming a volume of nearly 600 octavo pages, one of the largest yet printed in the Bulgarian language.* The versions were stated to be made as literal as possible, and in the metre of the original. The pieces were entitled Ivan Popoff and the Fairy, Anna the Cuckoo, and King Ivan Shishman. The translator called attention to the style of the two former, as very strikingly resembling that of Mr. Longfellow's Song of Hiawatha, in respect to the measure, the absence of rhyme, the repetition of words from the end of one line to the beginning of the next, and of whole lines in a question and its answer, a promise and the story of its fulfillment, and the like. This style Dr. Riggs declares to be the one most employed in the volume. Other measures, with lines of from five to seventeen syllables, are also found. The themes are various: some are heroic, some erotic; some exhibit religious legends, or fables of the doings of fairies and dragons, or stories of the contests of saints with monsters inhabiting pools or fountains. The whole presents an interesting picture of the traditions and fancies prevailing among the mass of the Bulgarian people.

* *Bulgarski Narodni Pesni*, etc.: i. e., Bulgarian Popular Songs, collected by Demetrius and Constantine Miladinov. Agram: 1861.

9. On New English Words, by Mr. F. P. Brewer, of New Haven.

Mr. Brewer had collected from various sources a considerable number of words which had begun the attempt to gain an acknowledged place in the vocabulary of the English language, and he presented them as illustrating the ways in which a language enriches itself by increase of material, pointing out the analogies according to which the new formations were made, and indicating their probable fate.

He also added a brief exposition of the figure conveyed in Hebrews vi. 20 by the use of the word προδρόμος, proposing a new interpretation of the latter, as meaning one sent forward from the bow of a ship with an anchor to plant out in front of it, for its greater security. He sought support for this interpretation in other passages, culled from the New Testament as well as from the classic Greek literature.

10. On the Relation of the Semitic to the Indo-European Languages, by Mr. Jacob Wilson, of Canajoharie, N. Y.: read by the Corresponding Secretary.

This paper set forth its author's reasons for holding, as he did, the close relationship of the Semitic and Indo-European idioms. It presented a somewhat detailed comparison and identification of their elements and forms, followed out through every department of the grammar.

11. On the Views of Biot and Weber respecting the Origin of the Hindu and Chinese Asterisms, by Prof. W. D. Whitney, of New Haven.

Prof. Whitney began with referring to a series of articles, respecting the translation etc. of the Sūrya-Siddhānta which had appeared in the sixth volume of the Society's Journal, furnished to the Journal des Savants, 1860, by the venerable M. Biot, since deceased, and availed himself of the opportunity to offer some explanations and reclamations in answer to unfavorable criticisms made upon certain points in the work in the course of this generally favorable notice of it. He then went on to introduce the proper subject of his paper, by citing a paragraph from Biot's articles, in which the latter accuses the Indianists of the present day of shutting their eyes, partly in ignorance and partly in prejudice, to his demonstration of the Chinese origin of the Hindu asterisms. This led to an account of the discussion of this subject, first opened by Biot in 1840, and since renewed by him at various times, especially against Weber, who held the contrary opinion; and also, to an energetic disclaimer on the part of the translators of the Sūrya-Siddhānta, and an earnest protest in behalf of their fellow Indianists, against such injurious imputations. The recent restatement and defence made by the French savant of his views upon the matter in hand was submitted to examination. Its only new feature and strongest point, the division of the Hindu *nakshatra* system into two forms, an ancient and a modern one, was claimed to be merely subjective, to exist in M. Biot's apprehension and classification of the facts bearing upon its history, but to be unfounded in the facts themselves, as properly interpreted and connected. Especially, the assumption made by Biot and Weber, that the *nakshatras*, considered as divisions of the ecliptic, were ever measured from the circle of declination of one star of the series to that of another, was objected to as arbitrary and unsupported, and its refutation was attempted. The conclusion which the writer had earlier arrived at, and had expressed in the notes to the Sūrya-Siddhānta, was reiterated and urged anew: that the only effective part of M. Biot's argument for the Chinese origin of the *nakshatras* lay in his history of the Chinese astronomy: while the considerations with which Weber has assailed the documentary part of his historical argument, and the objections to which its scientific part was also shown to be open, so far weakened its force that it could not be regarded as at all conclusive; and the Chinese origin of the system must be pronounced at present unproved. The writer then passed to consider the opposing view of Weber, who holds that, while the Hindu system was itself of foreign origin, and probably derived from Chaldea, it was nevertheless the direct parent of the Arab and Chinese, and of all the other known forms of the same original. The *a priori* improbability of this view was first pointed out. It was claimed that the appearance of the fully developed system in China, even as reduced to its latest possible date by Weber himself, was too early for the admission of a direct influence of India on China, the other indications relied on to support

this being of more than doubtful value. The evidence of the derivation of the Arab system from the Hindu was pronounced unsatisfactory, the historically known influence of the Hindu on the Arab science being of a date at which we know the *nakshatras* in detail, as notably different from the *manázil*. Weber's chief argument, that the Hindu system had been a shifting and changing one, and that the others represented one of its latest forms, was discussed in detail. It was shown to be underlaid throughout by the assumption already refuted, that the arcs of the zodiac were originally measured from star to star of the series: if this fell away, a great part of the ground of plausibility of the argument and its proofs fell also. The detailed evidences of the varying nature of the *nakshatra* series were carefully criticised, and condemned as small in amount and weak in character: many of the circumstances brought up as indications of change were, rightly interpreted, either indications of stability, or readily explainable on the supposition of stability; and the whole residue amounted to less than was derivable from a simple comparison of the *nakshatras* with the *manázil* and *sieu*. The strongest point in the argument was the number of the stars or groups in the extra-Indian systems, being 28, while the earlier traceable and generally accepted Indian number was 27, and the system admitted of being looked upon as expanded from 27 to 28. But it was argued against this that the priority of appearance of the 27-series was too slight to furnish unequivocal evidence of priority of origin, and that the parallelism in use of the two systems afforded ground for a different explanation, which was favored by the general probabilities of the case. The writer was of opinion, then, that Weber's essay, while it was an admirable monument of the learning, industry, and acuteness of its author, and the most valuable contribution yet made to the history of the *nakshatras*, furnishing the greatly needed material for an understanding of their earliest traceable character and use, yet failed to establish the historical thesis which it was, in part, framed and intended to support. He inclined still to cling to his former opinion, that neither China nor India had received the system of asterisms direct from the other: it had most probably spread to both countries from a centrally situated original.

The length of Prof. Whitney's paper, and the lack of time, necessitated the presentation of the greater part of it in the form of a *résumé* and abstract.

The time of separation having arrived, it was announced that the next meeting of the Society would be held in Boston, on Wednesday, May 20th, 1863, and that Prof. Beck of Cambridge, and the Recording and Corresponding Secretaries, had been appointed a Committee of Arrangements for it; a vote of thanks was passed to the College of New Jersey for the use of its Library, kindly furnished as the place for holding the sessions just brought to a close; and the Society adjourned.